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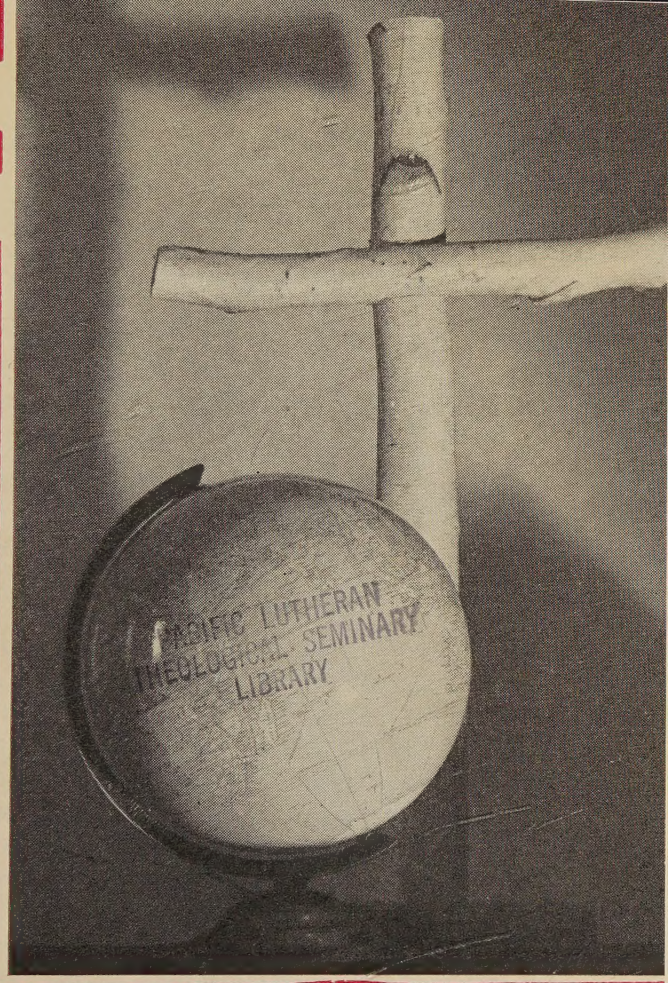

the CHURCH SCHOOL Teacher

THE CHURCH SCHOOL TEACHER

VOLUME XVI No. 8

OCTOBER 1947

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The Church School Teacher

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The Local Church and The United Nations

By O. FREDERICK NOLDE

THE peoples of the world must bring order out of chaos or face the possibility of destruction. Tensions between the Soviet Union and the Western democracies must be eased without compromise of basic convictions. Treaties with Germany and Japan must be drawn to reflect unmistakably the will of the vast majority of mankind for a new world of order and justice. The United Nations must achieve the stability and strength peacefully to solve those international problems which in the past have led to war.

The Churches Have Made a Start

Christians have become increasingly convinced that the deep resources of the Gospel, with its conception of the worth of man in God's sight and its message of reconciliation and goodwill, must find outlet at the level of human relations. At San Francisco, in the organs of the United Nations, at the peace conferences—a Christian voice has been raised to offer direction, encouragement, or protest. American leadership in this work has been provided mainly by the Commission on a Just and Durable Peace, constituted by the Federal Council of the Churches of Christ in America. The importance of Christian testimony has been widely recognized. Nevertheless, it is only a beginning.

A New World Christian Venture

A momentous forward step was taken at Cambridge, England, this past summer. Church leaders from fifteen countries met to consider the task which the churches must con-

tinue to perform in the preservation of peace and order. They succeeded in drafting the Charter for a permanent Commission of the Churches on International Affairs. Thus the stage has been set for continuing on a world scale what Protestant churches sought to accomplish during the war in separate national settings. The preamble to the Commission's Charter states that in this new chapter of history, the judgment and guidance of the Christian conscience upon international problems must be clearer and more decisive than hitherto.

The Commission of the Churches on International Affairs, working in behalf of the vast majority of Protestant and many Orthodox churches throughout the world, will seek to encourage the formation of national church commissions in every country. It will undertake to place reliable information at the disposal of its members and will indicate areas in which Christian action seems imperative. The Commission will represent the concerns of the churches to such international bodies as the United Nations. In these contacts it will assist in the progressive development and codification of international law, the encouragement of respect for and observance of human rights and fundamental freedoms, the international regulation of armaments, the furtherance of international economic cooperation, the advance toward self-government of dependent peoples, the promotion of international enterprises of an educational and humanitarian nature.

The Need for Local Action

A Christian witness that is truly ecumenical or worldwide must spring from local conviction and determination. The Cambridge Conference emphasized the need for the churches as a whole to reinforce this new endeavor by accepting local responsibility. In a very real sense, success in this international venture, as well as in any action on a national scale, will depend upon the extent to which the denominations, separately or in cooperation, give strength to the world Commission and stimulate an interested and informed public conscience. This means that every individual parish must play its part. "If you want to make a movement live, make it local" offers a sound working basis.

What Can Be Done

Many people despair because they can not find a clear-cut way in which to make their contribu-

tion. Concrete suggestions have been offered, such as: diligence in the normal life and work of the church; introduction of references to world order in sermons, addresses, papers, study groups; the use of the local press and radio; preparation of bulletin board displays containing magazine and newspaper clippings; demonstration of peace in interchurch and community relations; building a sympathetic understanding of peoples in other lands; financial support of accredited agencies in the field of world order. All these are important and, wherever possible, should be employed.

Over and above these possibilities there is one contribution which each person can and should make. He himself must become interested in the problems of world peace and must keep himself informed on current issues and developments. Every time one more person joins the ranks of those bent upon a peaceful and orderly world, the movement for world order is strengthened. If enough people become sufficiently interested to make their convictions known at every reasonable opportunity, a public opinion will be created whose power can not be ignored by political authorities. This is the minimum contribution every Christian is called upon to make.

Providing the Spirit

No political organization can by itself succeed in establishing peace with justice and order. There is needed a new spirit by which men may live together constructively and seek sound solution of common problems. In its highest form it is the spirit or mind of Christ—the spirit of goodwill, of brotherhood, of forgiveness and reconciliation, of mutual helpfulness. It is not to be expected that all men will find that spirit in the source upon which we draw, and it is not therefore to be expected that the richness of the spirit can be fully manifest in deliberations among men. Nevertheless, some reflection of the Christian spirit may be hoped for as men seek the common welfare of mankind on a world scale. Christians have perhaps their most signal opportunity in proclaiming and exemplifying this spirit. In their dealings with each other at home and throughout the world, they must make clear beyond doubt the source from which they draw their life and the spirit by which their life of fellowship is lived. They must seek in season and out of season, by every means at their disposal, to communicate

this spirit to those who bear responsibility for the well being of our world society.

Continuing Christian Testimony

The future as we see it offers no grounds for easy optimism. Serious tensions do threaten the peace of the world. In fact, they jeopardize the continued existence of man upon the face of the earth. For the solution of our problems nothing less than the full release of spiritual and moral power will prove adequate. Christians may face seemingly insuperable obstacles in making that power decisive. Increasingly they see their task and, with growing vigor under God, they are bent upon performing it. In the perplexities of a chaotic world, the Christian vision offers encouragement and hope.

This article was made available through the syndicated services of the International Council of Religious Education. Dr. O. Frederick Nolde is the Dean of The Lutheran Theological Seminary, Philadelphia, Pa.

Across the Editor's Desk

By JOHN HELMER OLSON

THIS ISSUE of the CHURCH SCHOOL TEACHER suffers from the handicap of a "guest editor." The regular editor, Dr. J. Vincent Nordgren, at this writing is attending an important meeting in England. Together with other leaders from many lands he is making plans for the advance of parish education on a world wide scale.

At the end of World War II the Christian church finds it necessary, first of all to take inventory of damage done. Not only are churches and church school buildings in ruins all over Europe and Asia and the islands of the sea, but the organizations themselves, the congregations and the church schools, have been torn and scattered. Some have received almost mortal wounds. It is necessary, therefore, for today's leaders in the church to meet and plan reconstruction not only in denominational but also in ecumenical groups. This is a day when the church must have a world wide vision. We rejoice that among the "statesmen of the church" there are many whose "specialty" is parish education.

From reports in the church press we know that our leaders have not

been content to describe the havoc wrought by the recent conflict. The "inventory of damage done" is not an end in itself. It is the first step toward recovery. We rejoice that our leaders lift their eyes from the ruins of the present temple to behold the greater glory of the temple that shall be. The major portion of these conferences have been spent in making plans for the speedy restoration of Christian churches and activities throughout the world.

Parish education, "the teaching of whatsoever Christ has commanded," to the members of the congregation, young and old, is always of paramount importance, but never more crucial than today. The neglect of Christian education in Germany, for example, during the Hitler period, has been appalling. The paganizing of large sections of Europe is almost complete. For almost a generation atheism was the official religion of Russia. The task ahead, therefore, challenges every talent and energy we possess. A great spree of emotional revivalism is not sufficient for this hour. Now as never before we must build faith and knowledge simultaneously, if we really desire to build for eternity.

The added note of ecumenicity which comes to us today contains the overtones of hope and adventure. During the past hundred years or more foreign missions has captured perhaps the major portion of the interest of our best church people, sometimes to the exclusion of other interests. "Missions" have instantly called to mind — strange peoples in far away places, open doors across the seas, the challenge of pioneering along the frontiers of the earth. This interest has been wholesome for the church, of course, but in some cases, perhaps in all too many, it has been a form of escapism from the boredom of the home church.

The average church member has seen no great glamour, for example, in the work of the Sunday school, the confirmation class, the Bible class, the Luther League, Brotherhood or Ladies Aid programs. We believe that now at last they are beginning to realize that "acres of diamonds" need not be sought in Babylon and Mandalay, but can be found right around the corner, even in our own church basement.

For the immortal souls we have assigned to us to teach the eternal gospel are as precious in His sight as the human beings who dwell near Greenland's icy mountains or

on India's coral strand. Somehow we find it difficult to comprehend this. We think it is heroic to preach and teach the gospel under the hot sun in Calcutta, but it is drudgery to preach the same gospel under an equally hot sun in America's dust bowl.

We are not now making a plea against missions and for near-sighted churchmanship. Rather, we are calling attention to the need of the same world-wide vision, the same spirit of adventure, in parish education as in missions. In fact, all the departments of our work should have this spirit and this enthusiasm.

As we teach God's word to our class of boys and girls or young people or adults in Minneapolis or Chicago or Blooming Prairie we ought also to think of our fellow teachers in London and Stockholm and Berlin and Tokyo. We share with them the responsibility of building anew the shattered foundations and walls of Zion.

By thus visualizing ourselves as a part of a great army we see our work in a healthier perspective. Even if we are in a far away corner of America, we should all the more have "this feeling," for then we know that we have been honored to man one of the outposts. Whether the frontier be in North Dakota or in Afghanistan it is an honor to be one of the "scouts of the Lord." It is this element in mission interest which we want to catch. Add to it the spirit of ecumenicity and a new understanding and virility will enter into our work and the false, paralyzing feeling of boredom will vanish.

When our Editor returns he will find us in the midst of our work, accomplishing it with the joyous vigor which issues from a new vision of our assigned task, the teaching of Christian truth to all the people in our parish. Thus in His name and power we will obey the last, great commission of our Saviour Christ.

If a man empties his purse into his head, no man can take it from him. An investment in knowledge always pays the best interest.

BENJAMIN FRANKLIN.

"Open House"

By ALICE PAULSON

NOT LONG AGO the church school announced they would hold "open house" and invited the parents, members of the congregation and friends. Doors were opened at 7:15 P.M. on a Wednesday night and the guests arrived in great numbers to browse around and view the many exhibits and displays that had been set up.

Each department from the cradle roll to the teen-agers and adults was represented, as were also the vacation Bible school, Boy Scouts, mothers' class and administration office.

In the large school room each department had a section where handwork of all kinds, made by the pupils with the help of teachers, was on display. Also, lesson materials were exhibited. In most cases the handwork had been done in connection with the regular Sunday school lessons, but there were also many exhibits made especially for the "open house." Some of the outstanding displays were two "peep boxes," one showing Noah's Ark and the other the Shepherd Scene; a Palestine village made with cardboard cut-outs; a poster with symbols illustrating the Second Article of the Creed; oilcloth Missionary Kits; a miniature statue of Jesus carved out of soap; scrapbooks; flannelgraphs, chalk drawings both on paper and on the blackboard; book marks; a Hebrew scroll; a church made from a cardboard box; plaster of paris plaques; posters, maps, transparencies, and essays. Also mounted were hundreds of pictures from magazines and other sources, which were used wherever space permitted.

The children's hobbies were also displayed on separate tables. There was a "literature" table on which many tracts and pamphlets for parents were available free of charge. The platform was closed off by heavy curtains and was used for worship centers, each department setting up its own.

In the small school room was shown a silent film, "As We Forgive," and later a sound picture, "How to Teach with Films." These were shown to adults only because space was so limited and the children had been shown the silent film the preceding Sunday.

This, it was felt, would create an interest in the projector which had just been purchased. In between the times the pictures were shown, refreshments were served by the mothers' class.

At 8:25 a short program was presented and the children were given an opportunity to use their talents on the piano, accordion, violin and also in song.

The office had a display of all records kept: absentee, birthday and get-well cards which are mailed regularly each week; awards and gifts made during the year such as attendance pins, Bibles, *The Home Altar,* and Testaments. Sunday school papers and THE CHURCH SCHOOL TEACHER magazine were also displayed, together with the books of the teachers' library.

Registration indicated an attendance of close to 300. Everyone was amazed and thrilled with what he saw and it was requested that everything be left up over Sunday, at which time the pastor urged the congregation to visit the school rooms after the morning service and again after the evening service.

It is felt that this project was well worth while and that it served the purpose of interpreting to the church membership the value of the church school. Also, it opened the eyes of many teachers to the importance of using creative activities to improve their teaching. The co-operation for this project was wonderful. The children co-operated with their teachers, the teachers co-operated with their superintendents, and the departments co-operated with each other. It was good for all of us!

We can advance and develop democracy but little faster than we can advance and develop the average level of intelligence and knowledge within the democracy. That is the problem that confronts modern educators.

SAMUEL GOMPERS.

The Assembly Period

Suggestions for Church Schools Whose Primary Pupils Assemble with Other Children.

By GERTRUDE M. VOGELEY

Where a Sunday school is limited to the use of one room the superintendent will do well to plan the opening service so that it relates as much as possible to at least one of the lessons used in the departments represented. One Sunday he may select the hymns and adapt certain procedures to the Junior lesson. Another Sunday he follows the Intermediate lesson. The following suggestions are related to the first lesson in the first quarter of the Primary Christian Growth Lessons. Since the material about the Bible can well catch the interest of the more advanced classes and use some of their knowledge to aid the younger children and since the lessons in the Junior Department are taken from the Old Testament we are giving these suggestions which may be used in schools having either a common or departmental assembly.

The following samples may suggest procedure:

LESSON 1

Post before the group the large folder of the "Bible Library" (secure from your Publishing House) or a blackboard drawing of books on a shelf, or a magazine picture of the same.

The superintendent or pastor or teacher says, "I know a Greek word. It is 'Biblia.' Can you say that? Now you know a Greek word. At one time the entire Bible was printed in Greek. (If the pastor speaks) When I was in the Seminary I had to study parts of the New Testament in Greek. (If the superintendent speaks) When our pastor was in the Seminary he studied parts of the New Testament in Greek.

"'Biblia'—What does that word make you think of?—(Bible) Biblia really means books."

If possible, have several thin paper-covered books ready to hold up or some of the "penny Gospels" or individual books of the Bible. Show that each is a book, written by this person or that man. Explain how, if you placed them all together, sewed them at the bindings, and covered them with one cover, it would look like one book. But it would still be several books. Now hold up the Bible. "We think of this as one book. Indeed, we often call it 'The Book.' It is really many books. But what makes it all right to call it 'The Book' is the fact that it is all God's Word. Over a long period of time (about 1600 years in round numbers) God gave different men the

power and inspiration to write what He wanted people to read and know."

The speaker will vary his procedure to his own situation. One may ask about the two Testaments. Another may speak about the first book, Genesis, as the book of "beginnings." Another may ask the name of the book found in the very center of the Bible or the names of the Gospels or the number of books, using the visual aid.

He may continue by stating that the Bible will be used in the Sunday school, by asking how many brought a Bible this Sunday, and by requesting that more bring Bibles next Sunday.

"The important thing to remember, however, is that this is God's Book—His Word. God speaks to us through His Word, the Bible."

Prayer (pupil or leader)

Dear Father in Heaven: We are thankful that we have the Bible. Help us to understand Your words. Lead us to love and respect Your Book. Teach us to live in a way that pleases You. Amen.

Lesson 2

We study the Bible in our Sunday school. You remember that word comes from a Greek word meaning "books." Who remembers his Greek today? (Biblia) Who brought a Bible this morning? (Spot a child with a complete Bible and one with a New Testament. Ask them to come forward and hold up their books.)

——— has brought her Bible and ——— has brought his. Let's look at *Jane's*. Yes, here is Genesis (vary procedure according to previous work).

Now look at John's. Oh, I see. It is really just a part of the Bible. On the cover it says "New Testament." Because all the books of the Bible make quite a large book, some people prefer to carry just the New Testament with them. It is all about Jesus and the things He and His disciples said and did. You understand, of course, that the New Testament had not yet been written when Jesus lived. The Bible He knew was what we call the Old Testament.

Since people didn't know about printing in those days, all writing was done by hand. There were few books or scrolls. (Explain "scroll." Have a small one to illustrate the point or refer to the Primary leaflet picture.) The village church and school might have one copy of some of the Old Testament books. Practically no family had complete copies. If you had to write every single word from a borrowed book with whatever pen and ink you could make for yourself, how many books would you own? But just think how easy it is nowadays for every family to have at least one copy for every member of the family.

We can read what Jesus read, all the things God did to help Abraham and Joseph and Moses, about little Samuel and old Eli, about the boy king Josiah, about how God made this world. Some of you know other stories about Noah, Joshua, and David. All these are in the Old Testament, the Bible Jesus knew.

Different Kinds of Generosity

By LOUISE C. HASTINGS

THERE is something about being generous that makes us feel happy. I do not necessarily mean being generous from the money point of view, for many of us cannot measure up very far that way. But the generosity of giving of one's own personal gifts is a great thing.

It is within everybody's power to be cheerful, obliging and willing to help wherever one is. To be eager in these qualifications means greater generosity. It is a possibility for us all to look for ways to be kind and helpful. In fact, after we get the habit of thinking of others, it is good fun to be generous. These intangible gifts do something to us personally as well as brighten up the other person's day. The joy of giving is something we should all learn!

Generosity in the home is akin to helpfulness and kindliness. All three are bound together with love, patience and thoughtfulness. Louisa Alcott wrote, "Tender little acts do more to bind hearts together than great or heroic deeds . . . since the first are like the dear daily bread none can do without . . . the latter occasional feasts, beautiful and memorable, but not possible to all."

How delightful when there is generosity in the home in the use of words! "A word fitly spoken is like apples of gold in pictures of silver," and again we find in Proverbs, "Pleasant words are as an honeycomb, sweet to the soul and health to the bones." Whenever the different members of the family are generous with cheerfulness, their happy faces show it. "A merry heart doeth good like a medicine." How very trite are the many Bible passages referring to generous actions!

There are many different kinds of generosity. Look at a few Bible characters. Hannah's generosity in sharing her little boy, Samuel, was tremendous. It was a strong character that could do as she did. She is one of the great mothers of all time. Pharaoh's daughter showed a generous spirit when she shared the baby Moses with his own mother. Her generosity had great understanding.

When Abraham allowed Lot to choose the land he wanted, he too had great generosity. As we let our thoughts turn to other Bible friends, to story friends, or to next door neighbors we may find other kinds of generosity equally lovable and worthy.

The great educator, Friedrich Froebel, said, "We learn by doing." Let us get the habit of generosity!

Preparing to Teach the New Senior Material

By MARIAN WILHELM

SOME teachers have been asking for additional suggestions on how to prepare and teach the lessons of this series. The first suggestion is the use of prayer, the vital part of any Christian's preparation for a new venture. Pray for understanding of the lesson and for the ability to guide your pupils in the right paths.

A Look at the Quarter

Next, check the Table of Contents to get an over-all view of the lessons to be covered during the quarter. Notice how the units are each a part of learning to manage ourselves. Home life needs to be emphasized in our world today, so it is fitting that this unit be the starting point in a new quarter.

The personal life of youth today needs to be carefully considered. With the breakdown in the morals of both adults and young people, we are in grave danger of drawing upon us the wrath of God.

Friendship and how to form them make up a large portion of the questions in the lives of youth today. They want and need lasting friendships so that their world will be more stable.

Prayer is in danger of becoming an unknown resource in the hearts and lives of youth. Many do not know how to pray, either publicly or in private. They hear few prayers—probably only when they attend church. If a young person today is asked to lead a group in

prayer, chances are that he can not even express himself and does either one of two things: he reads a prayer or he stutters and stammers and repeats himself so that his embarrassment only draws the attention of the group to himself and not to God.

This introduction to this quarter is therefore very important.

You and Your Class

The chapter entitled "Facing a New Quarter" is perhaps the most important one in the Teacher's Guide. Each lesson should be taught with the purposes of this quarter in mind. The youth in your class are adolescents and they like to consider themselves equal to adults. Insofar as possible treat them as such. If they feel that they are not being ordered to follow set rules, they will be happier in their studies. If you as a teacher see that the stage is properly set, they will react in a favorable manner.

Continually keep in mind the individualities of your class. It is not always true that the class will arrive at the same principles that you feel they should. Even if they do not all agree on the same conclusions, they will gain much by a sane, healthy discussion.

Do not always use the same method of teaching. Vary the procedure so that the class does not know just what is going to happen at each session. As a result, they will be much more interested pupils.

Be friendly with your pupils. Try to win their confidence but don't force yourself on them. If one brings his problems to you, make arrangements for him to consult the pastor or go with him. Also pray that God will see to it that you have the right answer.

Lesson by Lesson

The suggestions for preparing the lesson are very helpful. Suggestion No. 9 is especially good. Try to cover the points that seem to be most vital to your particular group.

Before beginning the study of any one lesson, read the aims. Notice how they are so integrated that all may be accomplished by careful planning.

We suggest that you read next the introductory story in the study book. This will give you a pupil's-eye view of the lesson. If you can get their viewpoint, the lesson is easy to teach.

Take notice of the illustrations. Plan how you will use them in

discussing the lesson. More good can be done by *skillful* use of pictures than by a multitude of reading.

Encourage the pupils to do the memory work. Memorization has gone out of vogue but it can be extremely helpful to one who has Bible passages readily at hand. Not all will do this, but the effort spent is well worth while if some get the benefit of it.

Making It Live

Make the next lesson vitally alive so that these young people will be anxious to return. Their interest must be keen to overcome the many temptations for staying away from the class. If you can make them feel that they will miss a great pleasure by not being present, they will be sure to come. This can not be done by being outspoken but by the use of the tact in circumventing the real issue.

By following these principles, both you and your pupils will benefit. Your enlightenment and experience in the problems of their lives can be of great help to them. Teach, don't preach!

Never go to class unprepared. It is a bad example and has a detrimental effect far beyond the simple fact of not having all materials readily at hand.

October Check Up

By HORTENSE HAGE STORVICK

Four full weeks of Sunday Church School work are now past. It's time I checked myself on these: *Is My Verse of Power Empowering Me As God Means It Should?*

From our personal Bible reading each of us should choose a verse to be a renewing pillar of strength, to turn to when we are weary, dispirited, discouraged, or slothful. Above our study desk a verse such as these speaks to us just when we need it:

"Be not weary in well doing, for in due time ye shall reap if ye faint not." Galatians 6. 9.

"Be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." 1 Corinthians 15. 58.

"Be strong, and work, for I am with you." Haggai 2. 4.

"Thanks be unto God, who always leadeth us in triumph in Christ and maketh manifest through us the savor of his knowledge in every place."

2 Corinthians 2. 14.

Do I Have a Picture of My Pupils Before Me As I Pray and Prepare?

Near the verse of power should be the faces of the young souls He has called us to lead into His Truth. If we don't own a good camera ourselves, usually the daddy or big brother of one of our pupils will be honored to take a good picture. Having it enlarged as much as possible brings the individual to our thinking as we pray and study. (Members of the class will doubtless want a copy, too; and thus are strengthened group consciousness and church friendships.) Often do we need to remind ourselves that we are teaching *lives,* not only lessons. Life attitudes and habits mean more than knowledge.

Are My Pupils' Names and Needs in My Bible for a Prayer Reminder?

Insight comes through prayer; so does patience,—and wisdom,—and power. Were there more used prayer lists in teachers' Bibles there would be fewer Kingdom casualties among our pupils.

Do I Know My Pupils' Parents?

Making just one home call a week, we should by now have had friendly visits with four sets of parents. The profit from home calls is manifold: we understand our pupils better; parents are reminded of what is expected of them; bonds of friendship with Christ's Church are strengthened; Jim feels closer to his teacher; we can greet parents personally when they respond to our invitations to worship, to parent-teacher gatherings, and to other congregational events.

Do I Know My Pupils' Interests?

How *many* opportunities we miss because to us Gerald Johnson is just a red-headed boy, when he *really* is a dandy baseball player, a potential artist, a good nurse to his invalid mother, an amateur astronomer, an absorbed camera fan, or an excellent young woodworker. Pre- and post-class conversations, parties, and outings reveal to us that our pupils know a great deal more about many things than we at first think they do. Teacher-pupil friendship grows when our Geralds see that we are interested in what interests them.

Is My Name "The Lady With the Red Hat"?

Ask the next child you meet his teacher's name. Too often the answer will be little more enlightening than "the lady with the red hat." And we speak of *pupil-teacher friendship!* Our pupils should know the correct spelling of our name, and have our address and telephone number, as we have theirs.

Can My Pupils Tell That I Love Christ?

Does my face say "I was glad when they said unto me: Let us go unto the House of the Lord"? No more comment needed here.

Does My Bible Show That It Is Used? Do My Pupils Catch the Contagion of My Love for God's Word?

"To spread its light from age to age shall be our chief endeavor."

Am I Helping My Pupils Love Christ's Church?

If they never see me at worship services; if I never refer to a sermon thought; if I don't inquire about their Scout work, League activities, or Junior Choir; if I am absent from Fireside-Friendship hours, Mission Festivals, and other congregational events, what I say in class about loving our Church and keeping her first in our interests, doesn't mean much, does it? —The strongest teachers are those who are interested in the total program of the congregation.

Is My Financial Support of God's Work Such That I Wouldn't Be Ashamed If My Pupils Knew How Much I Give? Am I Training Them in the Fine Art of Sharing?

If we are not abundant givers ourselves, there can be no glow of enthusiasm in our stewardship teaching. It will fall flat.

Pupils "catch on" very quickly when we ask them to compare what they give to God's great work each week with what they spend on candy, gum, and movies.—Opening their eyes to the opportunities and needs in the various phases of the church's program brings results.

What Am I Reading?

Only the newspaper?—A stingy bit of the Bible? One of the many good books available to enrich teaching methods and background?

Turn to page 32

Enrichment Helps Pre-Confirmation

Intermediate I. First Quarter, Lessons 1-5

By ERNEST G. ANDERSON

BEFORE you begin teaching the course, it might be well to have a visit with the pastor and find out what his plans are for the confirmation instruction of the children in your class, in order that your teaching might be better correlated with confirmation. Wouldn't it be wonderful, as a result of such co-operation, if the children in the intermediate department had mastered the small catechism with the explanation by the time they enrolled in the confirmation class? This would give the pastor a marvelous opportunity to make confirmation time a "school of spiritual living" for the children and lead them into the deeper things of our faith. At all events check with him before you make your lesson plans for the quarter, especially in regard to any memory work that he may suggest in addition to the material provided for in the lessons.

One more preliminary caution: teachers of this course in churches which use the so-called Intersynodical Version of Luther's Small Catechism must remember to use the Alternative Version found in the back part of the Study Book. If this is not done, the pupil will become very confused when he enters the confirmation class and discovers that the pastor uses a different version. At least talk the matter over with the pastor so that there will be no unnecessary confusion on this point.

Lesson 1

"To Read Beforehand." This is the heading for a narrative placed at the beginning of lesson for the pupil to read while the class is assembling and is not to be read in the class session proper. Sometimes there will be an opportunity to use it as an illustration, to clinch a certain point. The instructions in the Teacher's Guide should be followed to the letter in regards to the use of these stories.

"Turn to the Bible." This is the title of the section in each lesson which calls for a study of the Biblical background of the Catechism. The passages selected for this lesson are intended to give us from the Bible itself

the incentive for making the right choices, which is after all the manner in which we fulfill the first commandments. Everything in our study emphasizes that God must come first. Point out also, from Exodus 20, something about the giving of the Law. The whole scene on Mt. Sinai is awesome and impressive.

"Think of Your Life."

In this discussion part of the period, bring up the meaning of "fearing, loving, and trusting" in God above everything else. Make clear to the pupils that the fear we want here is not the fear of the slave for his master, but the fear or respect of the child for his father. The excellent illustrations on choices, "When Sunday Comes," "Baals of our Time," and "Putting First Things First" can be supplemented with illustrations from the children's own experiences. Point out to the children that these false gods of our time can destroy us, even as the idolatry of the children of Israel lead to their destruction. Be sure that they understand that such things as money, pleasure, fame, and human relations are gifts from God but must never take His place in our hearts. They are but incidentals in life. We must always place Him first.

Catechism.

Are you sure which form of the Catechism you are to use? It is best to consult your pastor. After this discussion and the preceding Bible study it ought not to be hard to learn the first commandment (Alternative Version will have "Introduction and First Commandment). Drill on the memorization. Review next Sunday.

Bible Tablet.

Why not make this Tablet a record of Bible verses memorized? Perhaps the pastor would have some suggestions for verses for memory work, which would help the children in their preparation for confirmation.

Can You Do This?

The blanks to be filled out can be completed at home if time does not allow it in class. Best to allow more time for memory work and Bible study, even if it means omitting the activity part.

Looking back on the lesson—are the aims clear? Is your plan for Sunday ready? Have you read the Teacher's Guide, the background material for the Bible study, and are you following the proper class procedure? And—have you remembered to pray for this class? On this first session get the names of children correctly, their ages, including their birthdays, parents' names, addresses and telephone numbers, whether baptized or not. The pastor will furnish you with a card for this purpose.

LESSON 2

There are three aims of this lesson:

1. To have the intermediates appreciate the biblical background of the second commandment.

2. To encourage a reverent use of God's name.

3. To encourage the intermediates to memorize the second commandment and its explanation.

The lesson contains three Bible passages which give us the Scriptural background for this commandment. The first, Exodus 3. 1-17, teaches us the sacredness of God's name. Moses learned that God's name stands for Himself. He is known by His name. Men pray in His name. He is worshiped, praised and adored by His Name. The Israelites of old considered the name of Jehovah too sacred to be uttered by human lips, so substituted another in its place. Point out the differences today among us, who use God's name so carelessly and irreverently that it no longer brings to us the sense of God's presence.

Under the discussion, "Think of your Life," it might be well to add something about the use of slang, and such euphemistic forms of profanity as "Gee," "Gosh," "Darn it" and so forth. All are variations of "Jesus," "God," "Damn" and so forth. It is easier to check this bad habit early in life than later on. Use the excellent illustration about Gen. George Washington and his attitude towards profanity. It is not a sign of manliness to curse and swear. Joking about God, using the Bible as a fortune telling book, and singing Christian songs and hymns in a careless and irreverent way comes under this commandment. Be sure to stress the right use of God's name, in prayer, praise, and thanksgiving.

Catechism.

Since this course aims at supervised study, it is in place to have a memory work in class on the commandments. The teacher must not forget to call for a recitation or review on the following Sunday. This will serve to "clinch" the lesson. When the entire first table of the law has been learned then it would be well to have a review of all three commandments and their explanations.

LESSON 3

The theme for this lesson on the third commandment is "How should we observe the day of worship?" The teacher will note the emphasis here, in keeping with the explanation of the commandment—"We should fear and love God so that we do not despise His Word nor the preaching of the same, but deem it holy and gladly hear and learn it." The heart of the whole matter lies here. To neglect the Lord's day is to neglect the Word.

"Turn to the Bible."

Nehemiah 13. 15-22. How much of the modern Sunday "business" is necessary? Teacher should point out the difference between the necessary work that must be done on the Lord's Day and that which is plainly unnecessary. For example, the farmer has chores that must be taken care of, seven days in the week. However, in most cases they do not interfere with his church attendance nor with the attendance of the family at Sunday school.

Point out to the pupils the "law of love" and the "law of need" which supersedes the law of the Sabbath. During emergencies Christians may have to toil on Sunday to help their fellowmen who are in need or in danger. Mention the doctor at his post, and the nurse. The policemen and the firemen must be ready to respond to any call for help even on the Lord's day. Point out the significance of

"Sabbath," "Sunday," and "Lord's Day." It would be well to master the material in the Teacher's Guide on the Biblical background thoroughly as there may be considerable discussion on the question of the proper observance of the Lord's day.

In addition to the activities suggested in the text, the pupils could be asked, as their homework, to write a theme on the subject, "A Well Spent Sunday." This theme would summarize their own ideas on observing the Lord's day and could also be a reflection of the discussion in class on this lesson.

This lesson concludes the first Table of the Law. I think that it is in order to mention this in class, as the commandments are grouped in this manner. The first three set forth our duties to God and the last seven our duties to our fellow men. A real review on memory work should come next Sunday morning before work is begun on the next lesson.

LESSON 4

Before the teacher launches forth into this lesson it would be well to have a good review of the memory work learned thus far. Don't forget that reviewing and quizzing serve to fix the subject more firmly in the minds.

This lesson takes up the first commandment in the second Table of the Law. The second Table deals with love to our neighbor. Every man is our neighbor, and we must learn to live with him, help him, protect him, and love him. Our nearest neighbor, and those with whom we first learn to love and to live with are our parents. The teacher will prepare thoroughly for this lesson, as it is one of the most needed in our day. Master the material in the Teacher's Guide. It will help you.

Turn to the Bible.

The Bible passages suggested all teach the importance of filial obedience. The story of Joseph is rich in this respect. It might be added by the teacher, as a background thought, that Joseph's father was not the son he should have been in his own youth. Don't spend too much time on it, though. The teacher will have to watch the time element closely in this lesson, on account of the many opportunities found in it for discussion.

"Think of Your Life."

Discuss the questionnaire. Do boys and girls really appreciate parents that are firm and who insist on guiding their lives? See how your class corresponds with the results of the questionnaire mentioned in the lesson.

It would be well, too, to point out to the intermediates that there is no optional angle to this commandment. Obedience is required by God to our parents and all other constituted authority. This would be a good place to use the list of superiors in the "Can you do this?" section. It might be well to include a thought or two on the Christian's responsibility in conflict between the law of God and the law of man. Should we obey those who would compel us to do that which is wicked, even if they are our parents?

The memorization of the catechism should not be forgotten. Announce "a spell-down" on the commandments for three weeks hence.

LESSON 5

Do We Have to Hate People?

The Fifth Commandment emphasizes the sacredness of human life. This lesson stresses the need of having children grasp the spirit of the commandment, of the danger of hatred and the need for developing a friendly attitude toward our fellowmen. They need to be shown the power of love in human affairs, and also how superior it is to hatred and revenge in the adjustment of differences and difficulties that arise in the course of human living.

The Bible passages for study are quite long and the teacher may have to limit the discussion to two of them. The story of Cain and Abel is very important in showing the development of hate and envy into the criminal deed. The passage from the Sermon on the Mount, Matthew 5. 1-26 should be carefully considered. Take care to point out that the higher righteousness of Christ requires the fulfillment of the commandment inwardly, in thought and in motive, as well externally.

Under the section, "Think of Your Life," have the class discuss the need for definite, concrete expression of love by the Christian people today. Mention could be made of the need for forgiveness and helpfulness in rebuilding our war-torn world. If you have time, read the story of "Kees X" the Dutch boy who wrote a letter to his folks the day before his execution by the Nazis, in which he asked them not to harbor revenge. The intermediates will have to be shown that the spirit of Christ is not that of abject submission, that they are not asked to be a "doormat" for everyone to use as he pleases, but that of a positive, constructive, and friendly approach to life.

It is also desirable to point out the importance of right living in preserving one's own life efficient and healthy, and the sinfulness of any habits that tend to shorten and degrade life. If mention is made of it, stress that suicide is a sin for which there is no forgiveness since it allows no opportunity for repentance. It will perhaps be best to refer such discussions, as well as those on war and military service, to the time when the child enters the confirmation class. If they are insistent, the teacher may suggest that they stop in the pastor's study some time and ask him to discuss the question with them. This lesson approaches the commandment from the standpoint of its inner spirit—namely our obligation to be kind, forgiving and helpful in all our relations with our fellowmen. Because his life is sacred we are to do all in our power to protect, assist, and perfect our own and our neighbor's lives.

The Catechism.

Against the background of this discussion it ought to be an easy matter to get the class to memorize the commandment and the explanation. Be sure that you are using the proper version of the catechism!

For home work, since the discussion period was no doubt too brief today for all the material under the Bible study, the pupil would be asked to study the passages again and write out all the answers to the questions for handing in next session.

Planning Junior Lessons

By MRS. ELIZABETH STINE

IN Lesson 2 of the Study Book under "Bible Hunt" on page 13 and again under "Another Bible Hunt" on page 14 I would suggest that an (X) placed in the parenthesis is not the best way of teaching the *content* of a Bible passage. It would be better, I think, to have the pupil write out briefly the answers to the questions along the side of the page. (I have one or two pupils who spend a few hours the first Sunday they receive their Study Books doing all the work in them where there are blanks to be filled in and jubilantly report the next Sunday that they have finished the quarter's work. Of course, this kind of work is almost valueless.) On page 18 under "check your memory" a pupil checks if he has stumbled through the work once. My suggestion is that the teacher should do the checking if the memory work is satisfactory and that a star be pasted in the book by the teacher as an award.

In Lesson 3 the suggested memory work is Psalm 46. For some Juniors this Psalm may be too difficult to learn without the teacher's thoughtful help. (Page 25) Flash cards giving the first word or words of each line as it is prepared for memorizing on page 81 will be helpful, or cards giving a key word or thought. Unless one entire lesson period is spent on this Psalm, I have found that there is little retention for even one week. I would suggest that the pupils be asked to write Psalms in their own words after studying them.

In Lesson 8 on page 57 I suggest that the teacher ask each pupil for what he is thankful, writing down on the blackboard the key suggestions offered. Since the pupil was asked to learn the Lord's Prayer in Lesson 4, page 30, this prayer may be used to formulate a Prayer of Thanksgiving. The word ACTS can be used "to remember for what we should pray":

A—Adoration, C—Confession, T—Thanksgiving, S—Supplication

A—Our Father who art in heaven—Heavenly Father

C—Forgive us our Trespasses—We are sorry we have done—

T—Hallowed be Thy name—We thank you for

S—Give us this day—We ask that
you will provide
In Jesus' name, Amen.

If the prayer is made important in Lesson 8 it will be a fine introduction to Lesson 9, for prayer is one of the ways in which we rightly worship God. To supplement a Bible story on "The Tent Church" (page 61) there is some excellent background material in brief form in "The Bible in Outline" pages 11 and 12. (Author Emma R. Schulz.)

In Lesson 11 on page 70 correction of the "false statements" is a little difficult. My suggestion is that the person or thing about which an answer is desired could be printed in a different type or underscored. Until some change can be made in the Study Book the teacher could tell the pupil what part of the statement is to be tested as true or false. (Public school work books always print in italics or other different type the word of phrase to be tested.)

In correlating the 4th unit of work with the other three I suggest that the pupil's preparation include a study of the word 'begat' and a counting of the number of generations between Adam and Christ. For the teacher's convenience I will give that information:

From

Adam to Noah there are....10
Genesis 5. 1-32
Noah to Abraham 8
Genesis 11. 10-26
Abraham to David 14
Mt. 1. 17 (3x14 generations)
David to the Captivity 14
Captivity to Christ 14

In conclusion may I ask that as you teach each lesson you, who are in earnest and want to do the best possible work, make notations in your Study Book and Teacher's Guide of difficulties, of successful suggestions, especially of good reference material giving the author, book, page and line and any other criticism, both favorable and unfavorable. Send them to the Director of Parish Education. By sharing our joys and griefs we can all work together to the greater glory of God. Let us all feel that we are in the service of the Master. When you have a very difficult lesson to teach go to the Bible and read how Jesus related the ordinary things of man's life to the truths of God through a simple parable. For those who have eyes to see and minds and hearts to understand, and whose desire is to please God, there will be a recompense: the knowledge that we are fellow workers with God.

You Never Can Tell

By W. G. MONTGOMERY

IF ANY teacher who reads this is discouraged or in doubt as to the good he is doing, I believe the story given here will help him to think more highly of his work. It's a true story of a class of eight boys, taught by a man named Charles Finney, in a small country church in northern Indiana.

Mr. Finney was a farmer who lived near that church, and for many years taught teen-age boys. While a good many boys were in his class during the years, I have in mind now one particular class of eight boys, and according to Mr. Finney, this was probably the least promising class of all his experience.

Twenty-five years have passed since that class of boys broke up, and you may be wondering what became of them. Well, the writer of this sketch conversed recently with one of those boys, now a man of forty, who is superintendent of a city school.

Said he: "That class of eight boys was about the most unpromising bunch anyone could imagine. We were a happy, go-lucky lot, bent always upon mischief, with little or no concern about anything worth doing.

"That teacher was thoroughly discouraged with us and wanted to give up the class. But the superintendent talked him into holding on to us a while longer, perhaps secretly wishing that the school would soon be rid of us. We never knew our lessons, we wriggled in class, pulled one another's ears, and kept our teacher upset most of the time.

"Well, Mr. Finney struggled along with us two more years before we did break up as a class, and I am sure he was glad to see the last Sunday we were together. To be sure, we were not wicked, had no really vicious habits, and all of us had the highest respect for our teacher. He was a real Christian if there ever was one. He had to be in order to tolerate us."

Then, our educator friend stopped as if he had come to the end of the story. But I knew there was more to it, and now my interest was so aroused that I insisted he go on. This man, now highly successful, is very modest, and I some-

how sensed that he had left out the important part of the story.

"Go on," I said, "please tell me about that class, that is, about the other seven boys, and about the teacher. What became of them, and the teacher?"

This friend of ours was gazing into far off space, and I detected a tear glistening in his eye as he turned to me with his answer to my question. "Yes," he began softly, "I have kept in touch with those boys through the years. As bad as we were thought to be, we were devoted to one another, and loved our teacher very much, but I now doubt if he ever knew it. But Mr. Finney did learn a few years ago something of his great influence upon us when I visited his home and told him the story of those eight boys.

"I am still ashamed of the way we acted in those days, but I'm proud of that class, nevertheless, that is, the other seven; and our teacher, who was quite old when I told him my story, I think, experienced one of the supreme joys of his life.

"When I told him that five of those boys are now ordained ministers and pastors of churches, and that two are country school teachers, and one, myself, superintendent of a city school, he was astonished. He was actually stunned. And when I went on to tell him that it was his influence, his Christian life, his beautiful disposition and unselfish service that gave us a vision of higher things and a desire to serve humanity, tears began to trickle down his cheeks, and in a sobbing voice, he exclaimed, 'Thank God, maybe I didn't fail with those boys! But had I known how much I was doing in my humble way, how much happier I would have been.'"

"A great story," I added. "Yes," he replied. "That teacher made us into what we are today. While we gave him a lot of worry by appearing to take no interest in the high ideals he presented, yet for all that, we did listen to what he was saying, had faith in his goodness, and somehow, what he was in his own life was becoming a part of us. We discovered this more and more after we separated and went out into life to struggle alone.

"The influence of that teacher followed us. It still follows us, and each of those boys would tell you what I have said: that we owe much of our success in life to him."

As he concluded the story of this unusual teacher who was only

a common person in his community, I thought of the many other teachers today who are going on with their classes, often discouraged, yet hoping, dreaming, praying, maybe sorrowing and wondering, "what's the use!" If they could only know now something of the results of their work! If they could but look down the years and see the finished products of their teaching, of their prayers and tears, of the time given to their classes; if they could only see some of the men and women these boys and girls will become, I believe there would be no more discouraged teachers among us.

You never can tell how many great men and women may come out of a class of boys and girls, who today may seem rude, uncouth, and unconcerned about the finer things of life. If we live long enough, like that teacher in Indiana, we may yet see some results of our work, and like him, will be surprised and happy.

Let no teacher become discouraged, however paltry may seem his present results. The reaping is yet to come, and it will come if we sow today and cultivate with care. When we do God's work, we can not fail. It was a wise man who said, "Cast thy bread upon the waters, and it shall return after many days."

Activities in the Field of Christian Education

By I. O. NOTHSTEIN

Barnabas 1947. Thus the *Christian Herald* describes Dr. Cyrus L. Wendt of Canton, S. Dak., who came to that city forty-eight years ago as a young medical doctor. Finding no Sunday school of his own denomination he promptly founded one, and has taught in it ever since. Besides his Sunday school work he runs a debating society, instructs youthful orchestras, figures out helpful hints for the farmers, and makes himself a "son of consolation" to everybody in general.

* * *

A Three Year Goal. The American Lutheran Church has an-

nounced for itself the goal of increasing its Sunday school from the present membership of 180,790 to 300,000 by 1950.

* * *

No Enrollment Losses. The *Sunday School Digest* reports that Mrs. Ida Stewart, of Quincy, Ill., age seventy-five, who was last year voted to be the most worthy citizen of her city, has in recent years organized a class of children in her Sunday school from unchurched families in the community. She began with four and now has fifty-six. Perhaps the most remarkable feature of her work is that she has not lost a single pupil from her class since she started it. To accomplish this feat she has visited every home represented in her class on Friday or Saturday of *each* week. She does not take it for granted that they will be there, but has a hearty concern for each individual.

* * *

Twenty-seven Years of Faithful Service, rendered by Mr. and Mrs. H. E. O. Anderson to their church and Sunday school, were recently recognized by Grace Lutheran Church (Aug. Synod) of Des Moines, Iowa. Mr. and Mrs. Anderson, in addition to their official duties as officers and members of the church, spend hundreds of hours in visiting the sick and delinquent members of the church and Sunday school. For twenty-seven years Mr. Anderson has been a Sunday school superintendent as well as a deacon, and Mrs. Anderson has been a leader in missionary organizations.

* * *

The World's Largest Sunday School is said to be one located in a residential district of Detroit, where the population is constantly shifting, due to periods of unemployment, labor difficulties and transportation problems. A recent visitor to the school in giving his impressions states that he there learned that a successful Sunday school can be run without an expensive outlay of elaborate equipment. The whole school, he found, was an example in simplicity of equipment. There were no ultra-modern classrooms, desks or fixtures. The plant was commodious and clean, but no more so than thousands of others. No ultra-modern ideas of teaching are in use. The guide, on being asked for the secret of their success, gave it in two words—*Hard Work!* As many as five hundred people meet

on Monday evenings and after a prayer session go out two by two to call on absentees and unchurched people across Detroit. The school attendance varies from 3,500 in the summer months to 4,000 in better months. The Monday evening meeting of workers is only one of four such meetings by different groups during the week. The congregation has purchased a central location and plans have been drawn for the largest church under one roof in America.

* * *

Church School Quiz. In order to make its church membership Sunday-school conscious, the parish paper of the Messiah Lutheran Church, Kansas City, Kans. (Aug. Synod), runs a quiz to test the knowledge of the readers concerning their school. A recent issue contains a series of fifteen questions covering the organization, government, enrollment, teaching force, relation to the church board, etc. The answers to the questions are given at the close of the article, and from these we learn, among other things, that three members of the church council compose the Sunday School Committee on Education, that the school is on the church budget, and that constant efforts are being made to keep the teaching standards high and progressive.

* * *

Sunday School Herald is the name of the paper put out by the Sunday school of the First Lutheran Church, Bismarck, North Dakota. The first issue was published in May and reached all the parents and children. Each department has a column and reports interesting items from the study of the Christian Growth Series as well as other news briefs.

Dull boys are more likely than others to get into difficulties, largely because they want, and need, more work with their hands and less intellectual work, but do not get it.

E. H. Johnson.

Handling the Intermediates

By W. G. MONTGOMERY

THE OLD saying that more flies are caught with sugar than with vinegar, works well in dealing with your intermediates. It is not that a teacher should pamper them, but he does need to be patient with them. This age group, ranging roughly from 12 to 15, is in many ways the most important in the school.

Boys and girls of this age are reaching the place where they either begin to drop out, or else become permanent members of the school. This group is sometimes difficult to control, and the one which many teachers dread.

I am sure, however, that by approaching boys and girls of this age in the proper way, one can have about the best behaved class in the school, as well as the most useful and interesting. The suggestions offered here in handling intermediates, whether boys or girls, will work, I believe, for you as they have for me, and are about the only things that will work in dealing with this particular age.

To begin with, let us emphasize the fact that boys and girls of this age usually become about what we expect them to be. For this reason one should look for the best in them, and never suspect them of wrongdoing. Pointing out their good qualities will accomplish much more than condemning bad ones.

Positive teaching rather than negative is probably needed by this group more than that of any other age. Recognizing the good helps them to rise above the bad. Nagging, harshly finding fault, or openly embarrassing them is a sure way of starting trouble for the teacher. What Paul said about overcoming evil with good applies in a special way to teaching intermediates.

This is the age when boys and girls are asking about the whys and wherefores of many things, and especially religion. It is the age when we "know more" than we ever did, or ever will again, and yet regardless of how wild or unorthodox their ideas are, the teacher will do well to let them speak up. Don't argue with intermediates or take them too seriously. All this religious immaturity will come out in the wash later

if we just leave it alone. Robert Browning was branded by churchmen as an atheist when seventeen, despite the fact that he developed into one of the most devout men of his generation.

Intermediates are sometimes "touchy," and thus it will pay never to say anything that might drive them from the school. If some of their notions are frivolous, even irreligious, pass on and forget them. Time will set them right. What they now need is sympathetic understanding, not censure or blame.

By respecting their opinions they will respect ours. And by becoming interested in what they like, they will, in turn, listen to us. If a class comes in all steamed up over a recent camping trip, or picnic, or ball game, let the teacher go with them right into it for a little while, and by doing this, they will then listen to what the teacher wants to present.

Also, this age group is naturally active and on the go, and so dislikes to sit Sunday after Sunday doing nothing. They need something special to do. It is wise, therefore, to seek out a special task for each to perform. If a position can not be found in the class for each one, then try to find a special responsibility outside the class, which of course will relate in some way to the school.

Intermediates feel their own importance. They like to be recognized. Therefore, treat each one as a separate individual. Try to know each one by his or her first name, and find out something of their likes and dislikes, and become a "pal" to each one. Once win their confidence and they will do almost anything for you.

As occasions present, take walks with them, both in groups and with separate individuals. Talk to them about their plans in life. You will find that many of them have no definite plans, and being in the dark, will appreciate your help. Many young people fail and become unhappy in life because they accidentally take up something for which they have no love nor talent, and your interest in their life's work might save them from this pitfall. There are so many ways the understanding teacher can help intermediates, that he might well think of his task as an opportunity from heaven.

When they discover the teacher is their real friend, they will often bring their personal problems to him or her; and when they come with such problems, asking advice,

the teacher may know he is succeeding, since this is one of the best compliments a teacher could get.

What is more important still is that of leading these young people into a definite Christian experience. This is the age of spiritual difficulties. Despite their seeming unconcern, these boys and girls are trying to find God. They are restless and uncertain. They realize they need something outside themselves which will fill the void inside.

Probably just here is the final test of the teacher. It was said of a certain teacher that he seemed to know everything about Christianity except how to lead his pupils to Christian faith and life.

When, a few years ago, a post office building was completed, costing two million dollars, it was discovered that not a single opening had been made anywhere for mailing letters. And when an expensive swimming pool had been constructed and turned over to the committee, it was found that no pipes had been laid to let water in. A post office where you could not mail a letter, and a swimming pool with no water in it, are typical. I am afraid of much of our teaching in the church school. The main thing for which the school is made for, is not there.

In a world that is going to pieces, general teaching is not enough. Somehow, this teaching must get hold of human lives in a personal manner. Information is good so far as it goes. But what intermediates need is an experience that will give them something to stand on, to believe in, and live by.

The fact that young people come to church and the school today with so many other places they might go, indicates that they are seeking a better way of life, and so when they come, will we show them that way?

BOOKS

Our Lutheran Faith. By John G. Gardner. The Lutheran Literary Board, Burlington, Iowa. 1947. 80 pages. 60 cents.

Finding suitable materials for adult instruction leading to church membership remains a constant problem for pastors. Dr. Gardner's reference and guide for adult instruction, the result of an experience of many years, will help toward the solving of this problem. Its eighteen chapters propose to cover the essential content for such instruction. They are effectively outlined; they are soundly Lutheran and Scriptural; the coverage is thorough. In most cases the les-

sons tend toward heaviness in both content and presentation that will hardly make this manual popular. Yet the pastor will find in it much that can be admirably adapted to his adult classes. A none too attractive printed format should be no hindrance to the wide acceptance of this manual. P. M. L.

The Church as Educator. By Conrad H. Moehlman. Hinds, Hayden & Eldredge, New York. 184 pages. $2.00.

To anyone willing to do some hard thinking about the place of the church in the world of today and tomorrow, this penetrating analysis will be of more than passing interest. It provides special stimulation and data for those who are concerned with the educational function of the church. Persons engaged in current discussions surrounding the problem of the parochial school and the weekday school on released time, can hardly speak intelligently without having perused the findings disclosed by this volume.

The picture is not a rosy one. Outwardly Christianity has been none too successful. "For half a millennium," says the author in his preface to this book, "Christendom has been disintegrating." It has become plain, he reminds, "that all the believers in Christianity taken together constitute less than one-third of the earth's religious population." Tracing to the present the breakdown of the medieval religious synthesis, Dr. Moehlman points out forthrightly the need for a new approach to religion. The approach he suggests is that of the scientific spirit and the democratic way.

The sum total effect of this volume should be wholesome. Its argument is strong and stimulating; but some readers, including this reviewer, sense too strong a dependence on the scientific method and a decided lack of appreciation of the traditional evangelical experience, perhaps even a basic misunderstanding. P. M. L.

October Check Up

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Am I Capitalizing on October's "Bright, Blue Weather" for a Jolly Outing or Two?

If we help our pupils both plan the outings and do the work, their enjoyment is enhanced and we are relieved of added responsibilities. Class attendance stays high when interesting sessions are supplemented by fun together once or twice a month.

The Christian Growth Series For Beginners and Seniors

- ✓ Biblical
- ✓ Evangelical
- ✓ Lutheran
- ✓ Vital

Now, for the first time, you can use the complete Christian Growth Series in your Sunday School—Beginners, Primary, Junior, Intermediate and Senior.

Beginning with the lessons for October 1947, the Beginners and Senior lessons will be available, thus rounding out this new lesson series which is rapidly becoming a leader in the field of Sunday School material.

OUR BEGINNERS

A four-page leaflet, 5⅞x8¾ inches, is provided for each child each Sunday. The cover is a beautiful four-color painting of especial appeal to children in the Beginner age group. Pages 2 and 3 contain Bible verses, stories, pictures, as well as suggestions of value to parents. A 64-page Teacher's Guide is also available, furnishing specific session plans for each lesson in the quarter as well as general suggestions to the teacher, on methods.

THE SENIOR DEPARTMENT

A 64-page Study Book is provided for each student, each quarter, written in a manner appealing to students of senior high school age. In each lesson are included written tests, home work and outlines for discussion. The last page offers an Order of Service for Seniors. A Teacher's Guide has also been prepared following the same general plan of the other Guides in the Series, but is adapted to work with Seniors.

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It Isn't too Early to Plan for Christmas 1947

HERE IS A NEW SERVICE FOR YOUR CHURCH SCHOOL

THE NAME OF JESUS

A Christmas Service for the Church School

BY MRS. VERNER A. GRANQUIST

This program has been planned as a simple worship service in which both young and old gather about the Christ-child to rejoice in the gift of His love and give themselves anew to His service.

The meaning of Christmas, for us and all the world, is made very clear through the simple but effective development of the theme, THE NAME OF JESUS. In the three Parts of the service that Name is seen, respectively, as PROMISED, as GIVEN, and as SHARED. Many other names and titles of the Saviour, besides Jesus, are made to tell precious things about His person and work.

A parallel emphasis to that of the Name is on missions. Though this occurs in a particular sense in Part Three, the Strangers from far-away lands appear at the very start and are present throughout the whole service. The very framework of the program is the conversation between the Leader and these Strangers. The Leader asks the children to tell the visitors what Christmas means.

At one point in the service, quite a few numbers are given to Beginner and Primary children. The instructions tell how this part may be extended without in any way disturbing the continuity of the service.

The service is simple, and the children should enjoy presenting it. Much use is made of Scripture passages, in addition to simple original verse recitations, written by the author. Along with a goodly number of old and familiar hymns and songs, are several new ones of engaging character. No elaborate settings or costumes are required.

Each 10 cents. Dozen $1.00

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